

# دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

## الجزء الثالث

### Book 3

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**Annotated Solutions**

### Lesson 28

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## Revision History

[illegible]

*Note:*

*Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.*

- Hamid : May your arrival be blessed, O'teacher. When did you arrive from the travel? [تَدِمْتُ]
- The Teacher : بَارَكَ اللهُ فِيكَ. قَدِمْتُ الْبَارِحَةَ. . . يَا حَمْرَةَ أَغْلِقِي الْبَابَ إِغْلَاقًا وَخَفِّفِي سُرْعَةَ الْمِرْوَحَةِ.
- H : Is this speed sufficient? حَمْرَةَ : أَتَكْفِي هَذِهِ السَّرْعَةُ؟
- JJ : No, you reduced it to the lowest. I wanted that you reduce it a little (reduction). Increase it slightly (slight increase). I have read the new lesson twice on Wednesday. I devoted my time in the first reading with the grammatical analysis and in the second reading I explained to you the new words with brief explanation. And before I explain the lesson to you in full explanation (detail), I want to listen from you the ayahs mentioned in this lesson. so bring them.
- H : 'And Allah spoke to Musa directly'. [النِّسَاءُ / ١٦٤]
- Hamza : 'And recite the Qur'an in clear recitation'. [الزُّمَلُ / ٤]
- Ali : 'surely, Allah and His angels pray (send blessings) upon the Prophet, O'you who believe pray upon him and send blessings to him'. [الأَحْزَابُ / ٥٦]
- Osama : 'so the man should look at his food. Truly, we poured the water in abundance. Then we split open the earth wide'. [عَبَسَ / ٢٤-٢٦]



- Al-Haris : 'O' you who **يُصْلِحُ** **قَوْلًا** سَدِيدًا . **يُصْلِحُ** believe, fear Allah **لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ** **فَقَدْ فَازَ فَوْزًا عَظِيمًا** **الْأَحْزَابُ / ٧٠-٧١** . and speak the straight forward speech . honest He (Allah) will correct for you your deeds, and forgive for you your sins, and whoever obeys Allah and His Messenger, so surely he has achieved a great success?

- H : 'The fornicating **الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةً جَلْدَةٍ** woman and fornicating man, flog each one from them (2) one hundred floggings'. **النُّورُ / ٣** .

- O : 'And do not adorn or display yourself like **تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى** . **الْأَحْزَابُ / ٣٣** . adornment of the days of earlier ignorance.

- JJ : O'Ahmad . **يَا أَحْمَدُ** . **لَبَّيْكَ** (لَبَّيْ - يَلْبِي) **لَبَّيْكَ** (لَبَّيْ - يَلْبِي) **لَبَّيْكَ** (لَبَّيْ - يَلْبِي) **لَبَّيْكَ** (لَبَّيْ - يَلْبِي)

- Ahmad : I am at your service (time after time) O'teacher . **أَحْمَدُ : لَبَّيْكَ يَا أَسْتَاذُ** .

- JJ : Are you sitting in . **الْمُدَّرِّسُ : أَتَجْلِسُ فِي الْفَصْلِ هَذَا الْجُلُوسَ ؟** **اجْلِسْ جَلْسَةً طَالِبِ عِلْمٍ** the classroom properly? **السُّحُ** sit like a student sits.

- A : I hear and obey . **أَحْمَدُ : سَمِعًا وَطَاعَةً** . **أَعْنَى - يُعْنِي - إِعْلَاءُ**

- JJ : Now, I will dictate a . **الْمُدَّرِّسُ : الْآنَ أُمْلِي عَلَيْكُمْ كَلِمَاتٍ مِنَ الدَّرْسِ إِمْلَاءً** . **فَاكْتُبُوا** . dictation to all of you from this lesson . so write.

- O : Slowly please O'teacher . We are not ready yet . **أَسَامَةُ : مَهَلًا يَا أَسْتَاذُ . لَمَّا نَسْتَعِدُّ** .

[إِصْلَ]  
[مَحَل - يَحْلِل]

مَحَل - يَحْلِل - هَذَا - مِائَةً or مِائَةً

نَابَ عَنِ الْمَصْدَرِ



١ - أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ :

(١) مَتَى قَدِمَ الْمُدْرَسُ مِنَ السَّفَرِ؟

(٢) كَمْ قِرَاءَةً قَرَأَ الْمُدْرَسُ الدَّرْسَ؟

(٣) مَنْ الَّذِي نَبَّهَهُ الْمُدْرَسُ لِلْجُلُوسِ مُنَاسِبًا؟

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2- In this lesson examples of the absolute object were mentioned

٢ - وَرَدَ فِي هَذَا الدَّرْسِ أَمْثَلَةٌ لِلْمَفْعُولِ الْمَطْلُوقِ .

\* The absolute object :

A verbal noun

mentioned after a verb from

its word for emphasizing its

meaning, or to state the number of times (action took place), or to state its kind, or

it may be the deputy of its verb.

Emphasis

- So the first one, e.g.: 'Allah spoke to Musa directly.' فَأَلَّوْلَ، نَحْوُ: ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾.

- And the second, e.g.: The boy hit me many times. The book was printed twice. وَالثَّانِي، نَحْوُ: ضَرَبَنِي الْوَلَدُ ضَرْبَاتٍ. طُبِعَ الْكِتَابُ طَبْعَتَيْنِ.

- And the third, e.g.: I memorized the Qur'an a good memorization. Ahmad read the lesson (with) understanding recitation. وَالثَّلَاثُ، نَحْوُ: حَفِظْتُ الْقُرْآنَ حِفْظًا جَيِّدًا. قَرَأَ أَحْمَدُ الدَّرْسَ قِرَاءَةً فَاهِمٍ.

- And the fourth, e.g.: Slowly.. (يُقَالُ لَهُ: الْمَصْدَرُ النَّائِبُ عَنْ فِعْلِهِ). وَالرَّابِعُ، نَحْوُ: مَهَلًا. (قَدْ يَنْوِبُ عَنِ الْمَصْدَرِ مَا يَدُلُّ عَلَيْهِ، فَيُعْطَى حُكْمُهُ فِي كَوْنِهِ مَنْصُوبًا). فَ(مَهَلًا) نَابَ عَنْ فِعْلِهِ: (إِمْهَلْ).

- That which points to it (verbal noun) may deputize the verbal noun. It is given its ruling in its becoming accusative because it is an absolute object. Among them: قَدْ يَنْوِبُ عَنِ الْمَصْدَرِ مَا يَدُلُّ عَلَيْهِ، فَيُعْطَى حُكْمُهُ فِي كَوْنِهِ مَنْصُوبًا.

١) 'All' and 'some' and 'which' are mudaf to the verbal noun, e.g.: (١) كُلُّ وَبَعْضٌ وَأَيُّ مُضَافَةٌ إِلَى الْمَصْدَرِ نَحْوُ:

a) The principal censured me (with) some punishment. أَخَذَنِي الْمَدِيرُ بَعْضَ الْمُواخَذَةِ. أَعْرِفُهُ كُلَّ الْمَعْرِفَةِ.

b) I know all about him (all knowledge of it). أَيْ نَوْمٍ. وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ. أَيْ نَوْمٍ.

c) 'And the ones who oppress will find which return will they return?' تَنَامُ؟



١ - أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ : Answer the following questions :

(١) مَتَى قَدِمَ الْمُدْرَسُ مِنَ السَّفَرِ؟

(٢) كَمْ قِرَاءَةً قَرَأَ الْمُدْرَسُ الدَّرْسَ؟

(٣) مَنْ الَّذِي نَبَّهَهُ الْمُدْرَسُ لِلْجُلُوسِ مُنَاسِبًا؟

١/ When did the teacher arrive from the travel ?

١. قَدِمَ الْمُدْرَسُ الْبَارِحَةَ

The teacher arrived last night.

٢/ How many readings of the lesson teacher read ?

٢. قَرَأَ الْمُدْرَسُ الدَّرْسَ قِرَاءَتَيْنِ

The teacher read the lesson two readings (twice).

٣/ Who is the one the teacher had to warn about sitting appropriately.

٣. أَحْمَدُ الَّذِي نَبَّهَهُ الْمُدْرَسُ لِلْجُلُوسِ جُلُوسًا مُنَاسِبًا

It is Ahmad who the teacher warned about sitting appropriately in the class.



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2) Its number, e.g.: I visited him three times (three visits)

(٢) عَدَدُهُ، نَحْوُ: زُرْتُهُ ثَلَاثَ زِيَارَاتٍ. ضَرَبْتُهُ عَشْرِينَ ضَرْبَةً. I beat him twenty times (twenty beatings).

3) Its adjective, e.g.: I understood the lesson well. (i.e., good understanding).

(٣) صِفَتُهُ، نَحْوُ: فَهِمْتُ الدَّرْسَ جَيِّدًا. (أَيُّ: فَهْمًا جَيِّدًا). (٤) اِسْمُ الْمَصْدَرِ، نَحْوُ: كَلَّمْتُ كَلَامًا. (اِسْمُ الْمَصْدَرِ اِسْمٌ يَدُلُّ عَلى مَا يَدُلُّ عَلَيْهِ الْمَصْدَرُ، وَلَكِنْ حُرُوفُهُ اَقْلُ مِنْهُ. فَالتَّوَضُّؤُ مَصْدَرٌ وَالْوَضُوءُ اِسْمٌ مَصْدَرٍ، وَالتَّقْيِيلُ مَصْدَرٌ، وَالْقَبْلَةُ اِسْمٌ مَصْدَرٍ). So, التَّوَضُّؤُ is a verbal noun and اَلْوَضُوءُ is a noun of verbal noun, but its letters are less (fewer) than it (verbal noun). So, اَلْوَضُوءُ is a verbal noun and اَلْقَبْلَةُ is a noun of verbal noun).

4) Noun of the verbal noun, e.g.: I spoke the speech. (The noun of the verbal noun is a noun that points to what is indicated by the verbal noun, but its letters are less (fewer) than it (verbal noun). So, اَلْوَضُوءُ is a verbal noun and اَلْقَبْلَةُ is a noun of verbal noun).

5) Verbal noun meets it ﴿وَتَبَتَّلْ اِلَيْهِ تَبَتُّلًا﴾ نَحْوُ: ﴿وَتَبَتَّلْ اِلَيْهِ تَبَتُّلًا﴾ in the derivatation (related in the roots), e.g.: 'Devote yourself to Him in full devotion'. (a.k.a. Cognate verbal noun) [المزمل/٨].

6) Demonstrative Noun, e.g.: Are you receiving me with this reception? اِسْمُ الْاِشَارَةِ، نَحْوُ: اَتَسْتَقْبِلُنِي هَذَا الْاِسْتِقْبَالَ؟

7) Its pronoun returns to it, e.g.: I worked very hard, no one worked hard except me. (٧) ضَمِيرُهُ الْعَائِدُ اِلَيْهِ، نَحْوُ: اَجْتَهِدْتَ اَجْتِهَادًا لَمْ يَجْتَهِدْهُ غَيْرِي.

8) Its synonym: I lived a happy life. (٨) مُرَادِفُهُ: عِشْتُ حَيَاةً سَعِيدَةً.

It is permissible to drop the agent (verb) of the absolute object the one pointing to the type and the number, e.g.: A blessed arrival, i.e., Your arrival is blessed. يَجُوزُ حَذْفُ عَامِلِ الْمَفْعُولِ الْمَطْلُوقِ الدَّالِّ عَلَى النُّوعِ وَالْعَدَدِ، نَحْوُ: قُدُومًا مُبَارَكًا أَيُّ: قَدِمْتَ قُدُومًا مُبَارَكًا.

3- اِسْتَخْرِجْ مِنَ الدَّرْسِ اَمْثَلَةَ الْمَفْعُولِ الْمَطْلُوقِ، وَمَا نَابَ عَنِ الْمَصْدَرِ، وَاذْكُرْ نَوْعَهُ فِي كُلِّ مِنْهَا. Extract from the lesson examples of the absolute object, and what is the deputy verbal noun and mention its type in every one of them: See table on the Next Page

4- عَيِّنِ الْمَفْعُولَ الْمَطْلُوقَ فِيمَا يَأْتِي، وَاذْكُرْ نَوْعَهُ: Specify the absolute object in the following, and mention its type:

1) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾ (الأحزاب ٤١). اِبْيَانِ النَّوعِ O'you who believe, remember Allah in abundance (a lot).

2) سَأَلَنِي الطَّالِبُ سُؤَالَ النَّحْوِيِّ، فَأَجَبْتُهُ اِجَابَةَ الْمُفَسِّرِينَ. اِبْيَانِ النَّوعِ The student asked me a question of a grammarian, so I answered him the answer of a commentarian. 3) ﴿وَاللَّهُ اَنْبَتَكُمْ مِنَ الْاَرْضِ نَبَاتًا﴾. اِتِّكَادِ الْمُعْنَى ثُمَّ يَعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ اِتِّكَادِ الْمُعْنَى اِخْرَاجًا﴾ (نوح ١٧). And Allah has caused you to grow from the earth a progressive growth. Then He will send you back in it, and extract you again (another) extraction.

اِسْمُ الْمَصْدَرِ اِسْمٌ يَدُلُّ عَلى مَا يَدُلُّ عَلَيْهِ الْمَصْدَرُ، وَلَكِنْ حُرُوفُهُ اَقْلُ مِنْهُ. فَالتَّوَضُّؤُ مَصْدَرٌ وَالْوَضُوءُ اِسْمٌ مَصْدَرٍ، وَالتَّقْيِيلُ مَصْدَرٌ، وَالْقَبْلَةُ اِسْمٌ مَصْدَرٍ.

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| نَوْعُ الْمَصْدَرِ<br>(type of the absolute object) | مَا نَابَ عَنِ الْمَصْدَرِ<br>(what represents (is deputy of) the absolute object) | الْمَفْعُولُ الْمُطْلَقُ<br>(the absolute object) |
|---|--|---|
| 1. T (لِبَيَانِ النَّوعِ)                           |  | قَدُومًا مُبَارَكًا                               |
| 1. E (لِتَأْكِيدِ الْمَعْنَى)                       |  | إِعْلَاقًا  |
| 2. a (مُضَافَةٌ إِلَى الْمَصْدَرِ)                  | كُلُّ التَّخْفِيفِ   |   |
| 2. a (مُضَافَةٌ إِلَى الْمَصْدَرِ)                  | بَعْضُ التَّخْفِيفِ  |   |
| 1. T (لِبَيَانِ النَّوعِ)                           |  | زِيَادَةً طَفِيفَةً                               |
| 1. N (لِبَيَانِ الْعَدَدِ)                          |  | قَرَأْتُ الدَّرْسَ الْجَدِيدَ قِرَاءَتَيْنِ       |
| 1. T (لِبَيَانِ النَّوعِ)                           |  | شَرْحًا وَجِيزًا                                  |
| 1. T (لِبَيَانِ النَّوعِ)                           |  | شَرْحًا مُفَصَّلًا                                |
| 1. E (لِتَأْكِيدِ الْمَعْنَى)                       |  | تَكْلِيمًا  |
| 1. E (لِتَأْكِيدِ الْمَعْنَى)                       |  | تَرْتِيلًا  |
| 1. E (لِتَأْكِيدِ الْمَعْنَى)                       |  | تَسْلِيمًا  |
| 1. E (لِتَأْكِيدِ الْمَعْنَى)                       |  | صَبًّا  |
| 1. E (لِتَأْكِيدِ الْمَعْنَى)                       |  | شَقًّا  |
| 1. T (لِبَيَانِ النَّوعِ)                           |  | قَوْلًا سَدِيدًا                                  |
| 1. T (لِبَيَانِ النَّوعِ)                           |  | فَوْزًا عَظِيمًا                                  |
| 1. T (لِبَيَانِ النَّوعِ)                           |  | تَبَرُّجَ الْجَاهِلِيَّةِ                         |
| 2. b (عَدَدُهُ)                                     | مِائَةً جَلْدَةً   |   |
| 2. f (اسْمُ الْإِشَارَةِ)                           | هَذَا الْجُلُوسِ   |   |
| 1. T (لِبَيَانِ النَّوعِ)                           |  | جِلْسَةً طَالِبٍ عِلْمٍ                           |
| 1. S (النَّائِبُ عَنْ فِعْلِهِ)                     |  | سَمْعًا وَطَاعَةً                                 |
| 1. E (لِتَأْكِيدِ الْمَعْنَى)                       |  | إِمْلًا   |
| 1. S (النَّائِبُ عَنْ فِعْلِهِ)                     |  | مَهْلًا   |


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- 4) 'And you eat (consume) the inheritance devouring indiscriminately. And you love wealth (with) love too much'. (الفجر ١٩-٢٠). ﴿وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا. وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾ (البَيَانُ النَّوْصُ رُبِّيَانُ النَّوْصِ كُنْتُ)
- 5) I prostrated two prostrations. ﴿سَجَدْتُ سَجْدَتَيْنِ﴾ (البَيَانُ الْعَدَدُ)
- 6) 'Then indeed I spoke to them publicly. (نوح ٩) ﴿ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ، وَأَسْرَرْتُ لَهُمْ إِسْرَارًا﴾ (نوح ٩) and I confided to them secretly.'
- 7) The poet said : (٧) قَالَ الشَّاعِرُ : ﴿إِصْبِرْ﴾ : death with patience. (البَيَانُ النَّائِبُ عَنْ فِعْلِهِ ٤) فَصَبْرًا فِي مَجَالِ الْمَوْتِ صَبْرًا ﴿فَمَا نَيْلُ الْخُلُودِ بِمُسْتَطَاعٍ﴾ (٤) (immortality) is not possible. (تَحْجُجُ) (٨) حَجًّا مَبْرُورًا.
- 8) May you perform an accepted Hajj pilgrimage.
- 9) The imam recited a beautiful recitation. ﴿تَلَا الْإِمَامُ تِلَاوَةً جَمِيلَةً﴾ (البَيَانُ النَّوْصُ)

## ٥ - عَيْنُ النَّائِبِ عَنِ الْمَصْدَرِ فِيمَا يَأْتِي :

- ١) In the hadith : ﴿إِذَا قُمْتَ فِي صَلَاتِكَ/فَصَلِّ صَلَاةَ مُودِّعٍ﴾ . (رَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ) . (Ahmad and son of Majah narrated it). (١) فِي الْحَدِيثِ : «إِذَا قُمْتَ فِي صَلَاتِكَ/فَصَلِّ صَلَاةَ مُودِّعٍ» . (رَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ) .
- 2) 'So do not incline completely (towards one)'. ﴿فَلَا تَمِيلُوا كُلَّ الْمِيلِ﴾ . [النساء/١٢٩] . (٢) ﴿فَلَا تَمِيلُوا كُلَّ الْمِيلِ﴾ . [النساء/١٢٩] .
- 3) This reciter recites a recitation like no other can recite it other than him. (٣) يَتْلُو هَذَا الْقَارِئُ تِلَاوَةً لَا يَتْلُوهَا غَيْرُهُ .
- 4) Which writing are you writing? هَذَا الصَّيِّرُ يُدْرِكُ عَلَى الْمَصْدَرِ (٤) أَيِّ كِتَابَةٍ تَكْتُبُ؟ هَذَا الصَّيِّرُ يُدْرِكُ عَلَى الْمَصْدَرِ
- 5) 'We narrate (reveal) upon you the best of the narration ...' ﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ﴾ . [يوسف/٣] . (٥) ﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ﴾ . [يوسف/٣] .
- 6) 'And remember the name of your Lord and devote (yourself) to him with devotion.' ﴿وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِلًا﴾ . [المزمل/٨] . (٦) ﴿وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِلًا﴾ . [المزمل/٨] .
- 7) I performed twenty pilgrimages. حَجَجْتُ عَشْرِينَ حَجَّةً . (٧) حَجَجْتُ عَشْرِينَ حَجَّةً .
- 8) Do you do this type of dealing with your brother? أَتُعَامِلُ أَخَاكَ هَذِهِ الْمُعَامَلَةَ؟ (٨) أَتُعَامِلُ أَخَاكَ هَذِهِ الْمُعَامَلَةَ؟
- 9) The poet said : قَالَ الشَّاعِرُ : قَدْ + مُضَارِعٌ = May (٩) قَالَ الشَّاعِرُ : قَدْ + مُضَارِعٌ = May

يَظُنَّانِ كُلَّ الظَّنِّ أَنْ لَا تَلَاقِيَا

They think their complete thoughts that they two will never meet.

وَقَدْ يَجْمَعُ اللَّهُ الشَّيْتَيْنِ بَعْدَ مَا

And Allah may bring together the two who have been separated

٦ - أَكْمِلْ هَذِهِ الْجُمْلَةَ (سَجَدْتُ) بِمَفْعُولٍ مُطْلَقٍ يَدُلُّ عَلَى الْعَدَدِ / النَّوعِ / التَّكْيِيدِ. Complete the following sentence (I prostrated ....) with absolute object pointing towards the number / the kind / the emphasis.

- ١) سَجَدْتُ سَجْدَتَيْنِ. I prostrated two prostrations.
- ٢) سَجَدْتُ سُجُودَ خَاشِعٍ. I prostrated prostrations of humbleness.
- ٣) سَجَدْتُ سُجُودًا. I prostrated a prostration.

٧ - هَاتِ مِثَالًا لِكُلِّ مَا يَنْبَغُ عَنِ الْمَصْدَرِ الْوَاقِعِ مَفْعُولًا مُطْلَقًا. Bring all examples of that which deputize the verbal noun occurring as an absolute object.

- ١) عَاتَبْتُهُ بَعْضَ الْعِتَابِ. I admonished him for some admonitions.
- ٢) فَهِمْتُ الْمَسْأَلَةَ كُلَّ الْفَهْمِ. I understood the issue (with) the complete understanding.
- ٣) أَيِّ قِرَاءَةٍ تَقْرَأُ؟ Which reading are you reading?
- ٤) اعْتَمَرْتُ عِشْرِينَ عُمْرَةً. (الْعَدَدُ). I performed twenty Umrahs.
- ٥) حَفِظْتُ الدَّرْسَ جَيِّدًا. [حِفْظًا]. I memorized the lesson well.
- ٦) قَبَّلْتُ الطِّفْلَ قُبْلَةً. (أَسْمُ الْمَصْدَرِ). I kissed the child a kiss.
- ٧) أَتَكْرِمُنِي هَذَا الْإِكْرَامَ؟ (أَسْمُ الْإِشَارَةِ). Are you honouring me with this honour?
- ٨) يَحْفَظُ هَذَا الطَّالِبُ الدَّرْسَ حِفْظًا لَا يَحْفَظُهُ غَيْرُهُ. (الضَّمِيرُ). This student memorizes the lesson like no one else memorized it.
- ٩) اشْتَرَيْتُ السَّاعَةَ شِرَاءً. (مَصْدَرٌ يُلَاقِيهِ فِي الْإِشْتِقَاقِ). I purchased the watch on a sale.
- ١٠) عِشْتُ حَيَاةً سَعِيدَةً. (الْمُرَادِفُ). I lived a happy life.

٨ - هَاتِ ثَلَاثَةَ أَمْثَلَةٍ لِلْمَصْدَرِ النَّائِبِ عَنْ فِعْلِهِ. Bring three examples of the verbal noun as deputy for the verb.

- |                       |                         |                          |
|-----------------------|-------------------------|--------------------------|
| ١. مَهْلًا يَا رَجُلُ | ٢. مَعْذَرَةً يَا أَخِي | ٣. شُكْرًا يَا أَسَاتِذَ |
| 1. Slowly O'man       | 2. Sorry O'my brother.  | 3. Thank you O'teacher   |



- 9- (I beat him one beating) (one beating is an example of (masdar al-marrah). And masdar al-marrah is what is mentioned to indicate the number of times action was performed. And it is built from the pure 3-letter verb on the pattern of (فَعْلَةٌ) with fatah on the 'fa' and sukun on the 'ain', e.g., I beat him a beating, two beatings, and beatings and is joined with the 'ta' of the verbal noun of non-talathi verb, e.g.: to magnify magnification, we magnify (Allah) by saying four takbirs (Allahu Akbar) in the prayer for the deceased.

وإذا كان بناء المصدر الأصلي بالتاء ذكر بعده ما يدل على العدد، نحو: رحمته رحمة واحدة. أقمتم إقامة واحدة. ترجمت الكتاب ترجمة واحدة. And when the construction of the original verbal noun is with the 'ta', that which denotes the number is mentioned after it. e.g.: His mercy is the one mercy (one time/only mercy). I stood one time (one standing). I translated the book one time/one translation.

- \* صُغْ مَصْدَرُ الْمَرَّةِ مِنَ الْأَفْعَالِ الْآتِيَةِ : وَقَفَ . أَكَلَ . جَلَسَ . سَلَّمَ . دَوَّقَهُ . أَكَلَهُ . جَلَسَهُ . تَسْلِيمُهُ . Greetings Sitting Eating Pause/stop

- 10- (اجلس جلسة طالب علم) . (جلسة) مثال لـ (مصدر الهيئة) . (sit a sitting of a student) . مصدر الهيئة : ما يُذكر للدلالة على هيئة الفعل وصفته، ويُصاغ (جلسة) على وزن (فَعْلَةٌ) بكسر فسكون، نحو: جلسة من جلس . (the verbal noun of manner) The verbal noun of manner: That which is mentioned for pointing to the manner/mode of the verb (action) and its quality, and it is formed on the pattern of (فَعْلَةٌ) with kasrah and then sukun, e.g.: The manner of sitting from 'He sat'.

- **في التَّنْزِيلِ :** ﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ، فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾  
In the Quran: 'As for the one, whose scales are heavy, he will be in a happy life.'  
[القَارِعَةُ/ ٦-٧].
- **وفي الْحَدِيثِ :** «فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ».  
And in the hadith: 'If you kill (an animal), do good in the manner of killing.'
- And from the proverbs:  
Bad dates and bad on weighing? 'أَلْحَشَفُ' : worst of the dates quality. This example is given of who combines two detested characteristics. Estimation of the speech: Do you sell worst kind of dates and you measure in a bad manner of measurement?  
- **وقال الشاعر :**
- And the poet said :  
We walk - The walk of the lion
- In the morning, while the lion is angry غداً، واللَّيْثُ غَضَبَانُ  
(اللَّيْثُ : الأسدُ. ج لُيُوثٌ).  
(Al-Laithu : The lion. Plural is Luyuthun)
- \* **صَغِ مَصْدَرُ الْهَيْئَةِ مِنَ الْأَفْعَالِ الْآتِيَةِ :**  
formulate  
Create the masdar of manner from the following verbs:  
عَاشَ. مَاتَ. جَلَسَ. قَتَلَ. عِيشَةً way of living | مَيِّتَةً of dying | جَلَسَةً of sitting | قَتْلَةً of killing
- \* **(لا يُبْنَى مَصْدَرُ الْهَيْئَةِ مِنْ غَيْرِ الثَّلَاثِيِّ الْمَجْرَدِ).**  
(The masdar of manner is not made from the non - thalathi pure (verbs))
- 11- **﴿أَيُّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾.** (مُنْقَلَبٌ) مِثَالُ (لِلْمَصْدَرِ الْمِيمِيِّ) وَهُوَ مَا  
'Which place of return they will be returning'.  
كَانَ فِي أَوَّلِهِ مِيمٌ زَائِدَةٌ، نَحْوُ: مَضْرَبٌ، وَمَمَاتٌ، وَمَعْرِفَةٌ، وَمَقْدَرَةٌ، (مُنْقَلَبٌ) is an example of (The mimi masdar) and it is that at the beginning of which is an additional meem, e.g., hitting and dying, and knowledge, and power/strength and appointment.  
وَمِنْ غَيْرِ الثَّلَاثِيِّ الْمَجْرَدِ يَأْتِي عَلَى زِنَةِ آسِمِ الْمَفْعُولِ، نَحْوُ: مُنْقَلَبٌ، مُقَامٌ، مُدْخَلٌ، مُخْرَجٌ.  
And for the non - thalathi pure (verbs) it comes on the pattern of the passive participle, e.g.: return, location, entrance, exit.
- في التَّنْزِيلِ :** (١) ﴿وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ
- In the Qur'an:  
1) And those who disbelieved said - should we point you to a man.

who informs you that when you are disintegrated into total disintegration

surely you will be in  
a new creation'.

يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾ [سَبَأُ/٧].

٢ ﴿فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ﴾ [سَبَأُ/١٩]. 'We made (turned)

them into stories and disintegrated them into total disintegration'.

## ١٢- «الْمُصَدَّرُ الَّذِي يُلَاقِي فِي الْإِشْتِقَاقِ الْمَصْدَرَ الْوَاقِعَ مَفْعُولًا مُطْلَقًا» (The verbal noun

that meets with the derived form: It is the verbal noun that occurs as the  
absolute object) is of two things/kinds:

شَيْئَانِ:

A) Verbal noun from

different forms, e.g.:

'Devote yourself to Him  
with full devotion'.

So (تَبَتَّلُ) is from  
the form (تَبَتَّلَ), it

deputized (تَبَتَّلُ) from the

form (تَبَتَّلَ). Take two other examples: 'And had Allah hurried sending the  
malice (punishment) towards people, as they seek good/reward, their time  
would have expired'. I smiled a smile.

B) The verbal noun is (ب) مَصْدَرٌ مِنَ الْفِعْلِ الْمَجْرَدِ يَنْوُبُ عَنِ الْمَصْدَرِ مِنَ الْمَزِيدِ، نَحْوُ:

from the pure verb

and it deputizes the verbal noun from mazid/augmented, e.g.: 'Glory to Him and

He is Exalted immensely above what they say.'

So (عُلُوٌّ) is deputizing (تَعَالَى).

\* Here are other examples for you:

إِلَيْكَ أَمِثْلَهُ أُخْرَى:

أَحَبُّ إِلَهِ حَبًّا جَمًّا. اشْتَرَيْتُ السَّاعَةَ شِرَاءً. تُوفِّيَ فُلَانٌ وَفَاةً طَبِيعِيَّةً.

IV

III

II

I

- I love Allah an intense love.

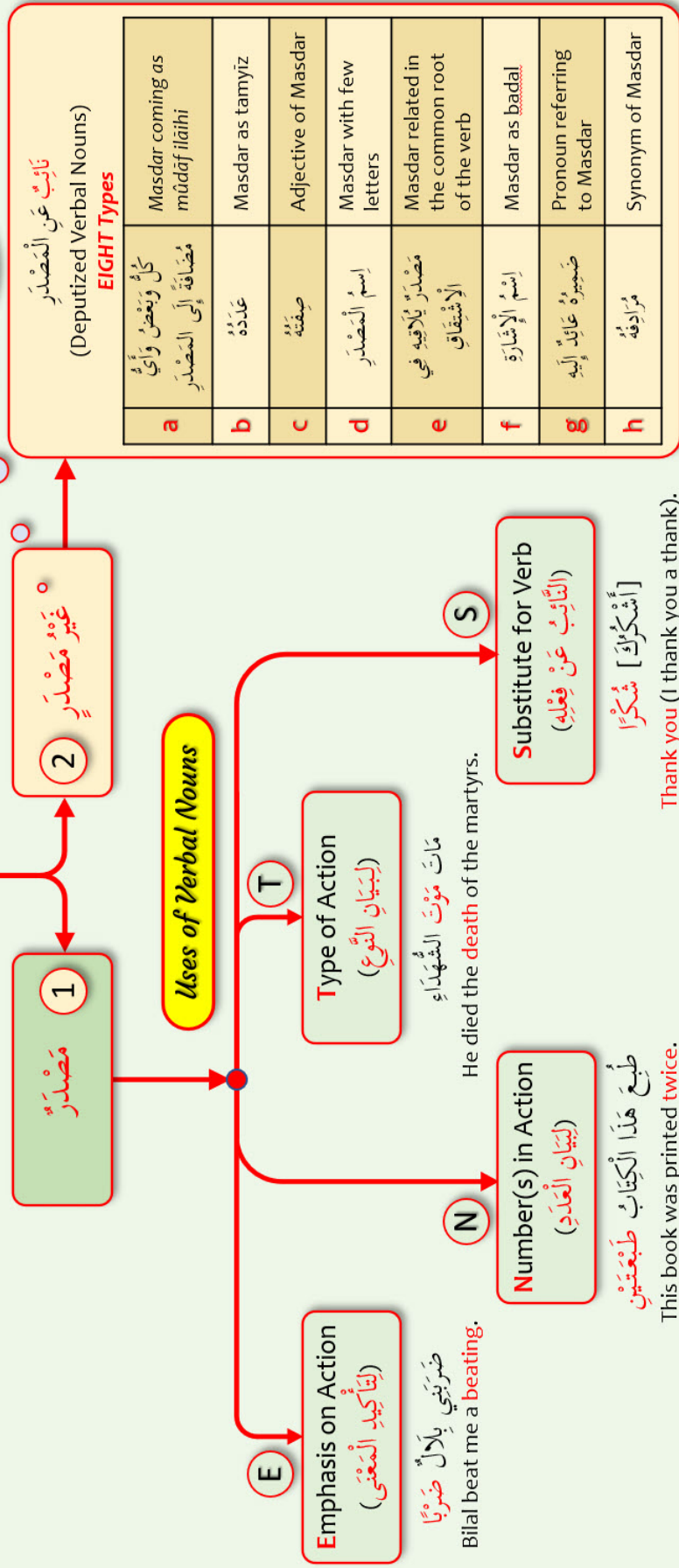
- I purchased the watch at a price.

- So and so died a natural death.



## أنواع المفعول المطلق (Absolute Object Types)

These words are **not** verbal nouns, but act as deputized verbal nouns.



# The New Words      الْكَلِمَاتُ الْجَدِيدَةُ

قَدِمَ يَقْدُمُ قُدُومًا (i-a) To arrive, to come to a place

بَارَكَ يُبَارِكُ مَبَارَكَةً (III) To bless

أَعْلَقَ يُغْلِقُ إِغْلَاقًا (IV) To close

خَفَّفَ يُخَفِّفُ تَخْفِيفًا (II) To reduce, to ease, to lighten a weight, to relieve, to soften

زَادَ يَزِيدُ زِيَادَةً (a-i) To increase, to exceed in number, to give an increase

طَقَّفَ يُطَقِّفُ تَطْفِيفًا (II) To make deficient, to be stingy or niggardly

طَفِيفٌ deficient, small, slight, trivial, insignificant, inconsiderable

قَرَأَ يَقْرَأُ قِرَاءَةً (a-a) To read, to recite

أَهْتَمَّ يَهْتَمُّ أَهْتِمَامًا (VIII) To take notice, to pay attention, to be distressed, to worry

شَرَحَ يَشْرَحُ شَرْحًا (a-a) To expound, to explain, to make obvious, to cut into slices

أَفْرَدَ يُفْرِدُ إِفْرَادًا (IV) To render a word singular (grammar), to set aside, to segregate, to single out

مُفْرَدَاتٌ Words or terms

أَوْجَزَ يُؤْجِزُ إِبْجَازًا (IV) To be concise

وَجِيزٌ short or concise

كَلَّمَ يُكَلِّمُ تَكْلِيمًا (II) To speak or talk to someone

رَتَّلَ يُرَتِّلُ تَرْتِيلًا (II) To recite the Qur'an slowly, to phrase elegantly, to chant

سَلَّمَ يُسَلِّمُ تَسْلِيمًا (II) To greet, to protect from harm, to handover intact, to surrender, to submit, to resign

صَبَّ يَصُبُّ صَبًّا (a-u) To pour, to empty, to fill, to impose

شَقَّ يَشُقُّ شَقًّا (a-u) To split, to cleave, to part, to tear

سَدَّ يَسُدُّ سَدًّا (a-u) To stop, to plug, to cover, to fulfill, to satisfy

سَدِيدٌ Pertinent, relevant, correct, right

فَارَّ يَفُورُ فَوْزًا (a-u) To be successful, to be victorious

زَنَى يَزْنِي زَنًا (a-i) To commit adultery

زَانٍ (اسْمُ الْفَاعِلِ ، مُؤَنَّثُهُ زَانِيَةٌ) Fornicator

جَلَدَ يَجْلِدُ جَلْدًا (a-i) To whip, to lash, to flog

تَبَرَّجَ يَتَبَرَّجُ تَبَرُّجًا (V) To display, to show

جَهَلَ يَجْهَلُ جَهَالَةً (a-a) To be ignorant, not to know

جَاهِلِيَّةٌ Ignorance

لَبَّ يَلْبُ لَبًّا (a-u) To remain, to abide, to stay

لَبَّيْكَ Here I am, at your service, I wait intent upon thy service or upon obedience to thee The verb

مَنْصُوبٌ is omitted and لَبَّيْ which is مَثْنَى is

because it is مَفْعُولٌ مُطْلَقٌ and its ن is dropped

because it is مُضَافٌ to the ضَمِيرٌ مُخَاطَبٌ

جَلَسَ يَجْلِسُ جُلُوسًا (a-i) To sit

مَصْدَرُ الْهَيْئَةِ (جَلْسَةٌ) the manner of sitting

هَيْئَةً Position, situation, mode, shape, appearance

أَمْلَى يُمْلِي إِمْلَاءً (IV) to dictate

نَبَّهَ يُنَبِّهُ تَنْبِيْهًا (II) To call someone's attention, to point out, to warn, to caution

نَاسَبَ يُنَاسِبُ مُنَاسَبَةً (III) To correspond, befit, to harmonize, to be compatible

مُنَاسِبٌ suitable, appropriate

أَطْلَقَ يُطْلِقُ إِطْلَاقًا (IV) To disengage, to set free

مُطْلَقٌ Free, unrestricted, absolute, general

أَلْفَظٌ (جَمْعٌ) لَفْظٌ Word, ألفاظٌ

مَهَلَّ يَمْهَلُّ مَهْلًا (a-a) To slow, to take one's time

أَخَذَ يُؤَاخِذُ مُؤَاخَذَةً (III) To punish, censure, blame

لَاقَى يُلَاقِي مُلَاقَةً (III) To meet, encounter, receive

اِسْتَقَى يُسْتَقِى اِسْتِقَافًا (VIII) (grammar) To derive a word from another

تَبَتَّلَ يُتَبَتَّلُ تَبَتُّلًا (V) To retire from world in service of God, to be pious, to be self denying

بَتَّلَ يُبَتِّلُ تَبْتِيْلًا To cut-off, to make final, conclude

أَنْبَتَ يُنْبِتُ إِنْبَاتًا (IV) To germinate, to cause to sprout, to grow

وَرِثَ يَرِثُ وَرَاثَةً (i-i) To inherit

تُرَاثٌ Inheritance

لَمَّ يَلُمُّ لَمًّا (a-u) To gather, to collect

أَحَبَّ يُحِبُّ إِحْبَابًا (IV) to love

حُبًّا Love

جَمَّ يَجْمُ/يَجْمُ جَمًّا (a-i/a-u) To gather, to collect

جَمًّا Plentiful, abundant

أَعْلَنَ يُعْلِنُ إِعْلَانًا (IV) To manifest, to reveal

أَسَرَ يُسِرُّ إِسْرَارًا (IV) To confide, speak secretly

مَجَالٌ Domain, subject, field

نَالَ يَنَالُ نَيْلًا (a-a) To attain, to achieve

تَلَا يَتْلُو تُلُوءٌ وَتِلَاوَةٌ (a-u) To follow, to succeed; to read, to recite

تِلَاوَةٌ Reciting

خَلَدَ يَخْلُدُ خُلُودًا (a-u) To be everlasting

بَرَّ يَبْرُ بِرًّا (a-a) To be pious or reverent, to be charitable, to be kind

مَبْرُورٌ Accepted, blessed

وَدَعَ يُودِعُ تَوْدِيْعًا (II) To bid farewell

اِسْمُ الْفَاعِلِ (مُودِعٌ) One who sees someone off

مَالَ يَمِيلُ مَيْلَانًا (a-i) To incline, to bend, to be favourably disposed

عَامَلَ يُعَامِلُ مَعَامَلَةً (III) To deal or treat someone or something in a like manner , to do like for like

شَتَّ يَشِثُّ شَتِيْتًا (a-i) To be dispersed, scattered

مَرَّةٌ Time (as in the number of times), turn, once,

مَرَّتَيْنِ Twice , مَرَاتٍ Repeatedly, several times



تَلَقَّى يَتَلَقَّى (V) To receive (a letter etc)

دَلَّ يَدُلُّ (a-u) To point out, to demonstrate

وَزَنَ يَزِنُ (a-i) To weigh, to balance

(جَمْع) مَوَازِنُ (اسْمُ الْأَلَةِ) مِيزَانُ Scale

عَاشَ يَعِيشُ عَيْشًا (a-i) To live, be alive, to pass, to spend

(مَصْدَرُ الْهَيْئَةِ) عَيْشَةٌ Way or mode of living

حَشَفَ Most inferior kind of dates

رَدُوْ يَرُدُّوْ (u-u) To be bad

(اسْمُ التَّفْضِيلِ) أَرْدَأُ Worst

تَمَرٌ Dates, especially dried ones

(جَمْع) خِصَالُ Attribute, nature, habit خَصْلَةٌ

كَالَ يَكِيلُ كَيْلًا (a-i) To measure

(مَصْدَرُ الْهَيْئَةِ) كَيْلَةٌ Manner or mode of measuring

مَشَى يَمْشِي مَشْيًا (a-i) To walk

(مَصْدَرُ الْهَيْئَةِ) مِشْيَةٌ Manner of walking

(جَمْع) لِيُوثُ, لَيْثُ Lion

قَدَرَ يَقْدِرُ قُدْرَةً (a-i) To decree, to ordain, to be in a position to do something

عَدَا يَعْدُوْ عُدْوًا (a-u) To go in the early part of the morning, the time between the day break and the sunrise

زَانَ يَزِينُ زِينًا (a-i) To decorate, beautify

مَرَّقَ يُمَرِّقُ مَرِّقًا (II) To tear to pieces

حَدَّثَ يُحَدِّثُ حَدِيثًا (II) To report, to narrate, to talk about

حَدِيثٌ Conversation, prophetic tradition, narrative relating deeds and utterances of the Prophet and his Companions, أَحَادِيثُ (جَمْع)

وَقَعَ يَقَعُ وَقُوعًا (a-a) To fall down, come to pass, be located, be situated

عَجَلَ يُعَجِّلُ تَعْجِيلًا (II) To speed up, expedite

شَرَّ يَشُرُّ شَرًّا (a-u) To be bad

شَرٌّ Evil

أَسْتَعْجَلَ يَسْتَعْجِلُ أَسْتِعْجَالًا (X) To be in hurry

(جَمْع) آجَالُ Appointed time, time of death, أَجَلٌ

تَعَالَى يَتَعَالَى تَعَالِيًا (VI) To ascend, rise aloft, to be high, exalted, sublime (especially of God)

عَلَا يَعْلُوْ عُلُوًّا (a-u) To be high

طَبِيعِيٌّ Natural, innate, inherent

الصفحة الأخيرة من هذا الملف  
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